4: Stannus D-5 (ca. 1909) 1910 FTT Yao FTT Maravi FR4

case sworn might be administered; if adjudged guilty the accused would be burned on a pile of wood.

Evidence is given without taking any oath; a false witness is not punished.

Justice is summarily summary. At Mpondé's, after conviction of adultery with one of the chief's wives, a man's throat was cut on the spot. Drowning was the usual punishment with Mpondé.

Punishments for all offences practically consist payment.

CEREMONY, SALUTATIONS, ETC.

The correct salutation among Machinga Yao and Mahanja on meeting is clapping the hands, the hands in front of and at right angles to the body parallel to each other, thumbs against the fingers. The clapping should be continued for ten minutes after having passed; after passing a chief it should be continued for half-an-hour.

Another form consists in slowly beating the breast with the right hand, the head slightly inclined forward. The lower in station makes salutation first to the higher; a man to a chief, a woman to a man; exception is made in the case of an old woman, who is saluted by the men. Scattered all over the country a raising of one or both arms is a common form of salutation, but is probably only a corruption of the military salute.

Slapping of the arms or thigh with the right hand is also seen, among old men usually. In imploring mercy from, or on the first occasion of meeting, the chief, a man lies prone on the ground and catches the foot of the chief, puts it on his neck—a sign of absolute submission. Women kneel at the approach of a man. Words and expressions of salutation are few—*Moyo* (=heart) being the only old expression used. Now commonly one hears a word (sounding like *salue*) probably a corruption of *good morning*, and the Swahili greeting *Jambo* with the double hand-shake of Mohammedans.

A man returned to his village after an absence runs awhile, then his wife comes to him and kneeling grasps him, says, her husband returning says.

Years ago, a man of any importance was received with firing of guns and shouting. A headman is received now with *Mwapulula*, the women wobbling their tongues in their mouths. Ashes are put on the head as a sign of joy.

In the morning the husband and wife do not greet each other, but in the village friends "give each other good morning" (=*Moyo*). On waking in the morning, a woman cracks all her joints (=*Kulisa chaka*). She then massages her husband and cracks the joints of his fingers.

One man wishing to see another goes to his house, and squatting outside the door cries "*Abo!*" three times (=*Hoo*), at the same time clapping his hands. If no answer be given he goes away, even though he knows the man is within, no answer meaning that the inmate does not wish to be seen. If invited to enter he does so, the man of the house rises and gives him salutation. He makes small